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The policy of the "Young East" is that of disseminating a knowledge of Japanese Buddhism and culture to the world at large. Absolutely, non-political, and favouring no one school of Buddhist thought, our aim is solely that of bringing about a sounder feeling of understanding between the nation of the East and West through Dharma.

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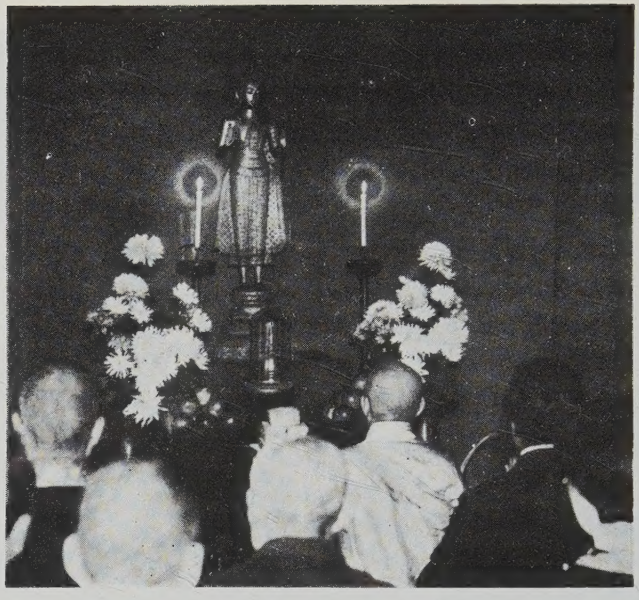
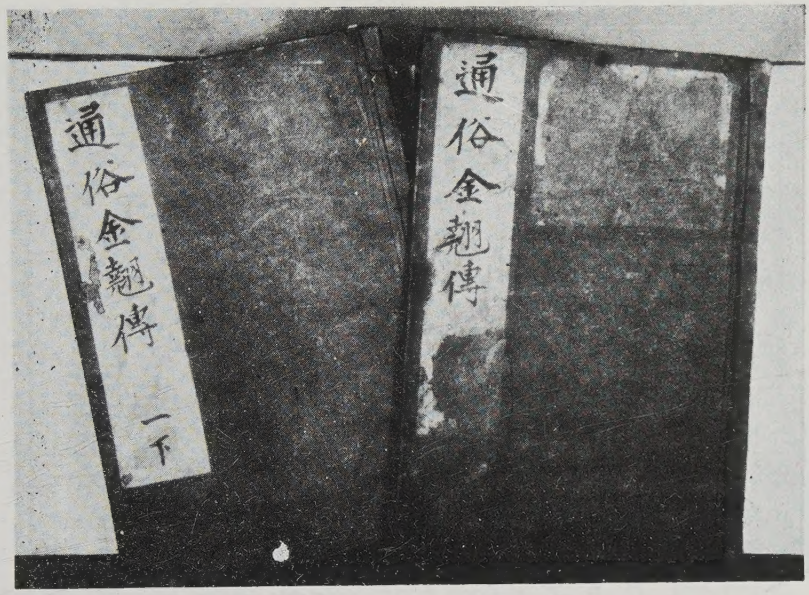
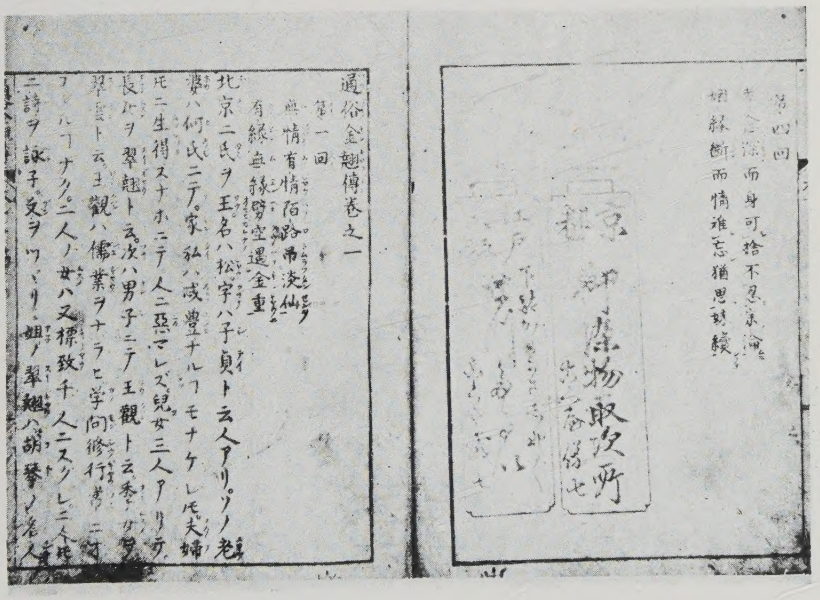


Installation ceremony of the Buddha image from Thailand, at the Chapel of International Buddhist Society

Pray for Mahatma Gandhi, at Asakusa, Tokyo

“ Kin-yun-chüeh,” traduit en japonais au XVIIIe siècle.





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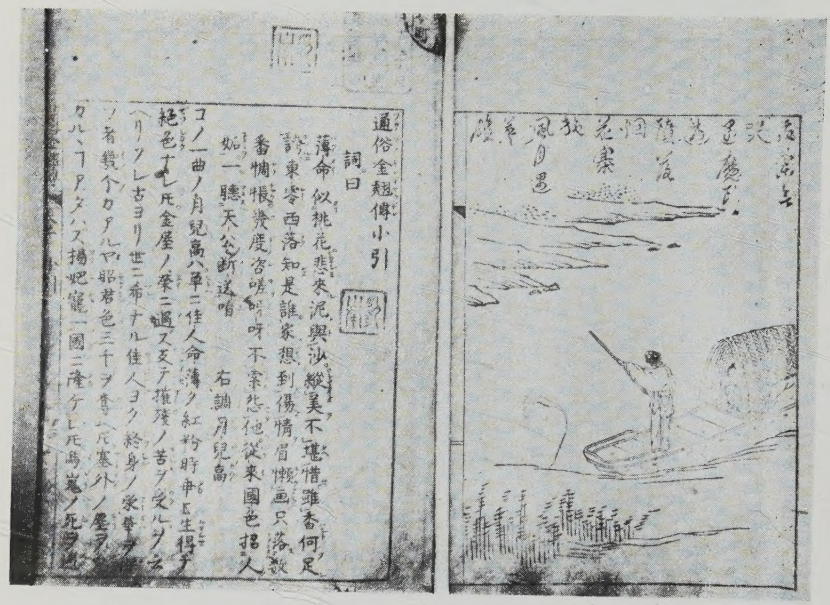

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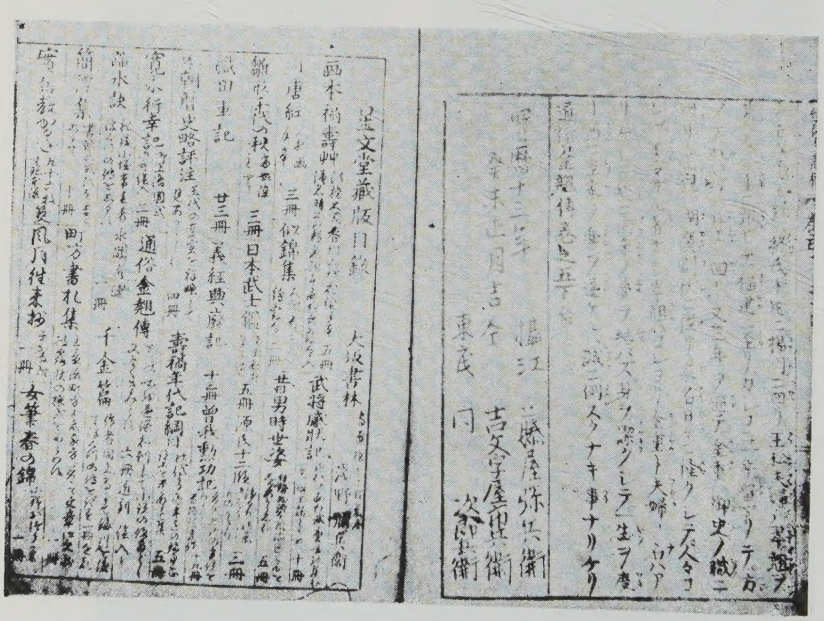

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An Aspect of Characteristics of Japanese Buddhism

By GENDO NAKAI

Ex-Professor of the Ryukoku University

I

THE religion founded by Buddha Shākyamuni had made a great progress in doctrine as well as in activity in the land of its nativity. It is worthy of special note that, during the first four centuries of the Christian era, prominent scholars, such as Ashvaghosha, Nāgārjuna and Vasuvandhu, contributed to the development of Buddhism and exerted profound influences upon their successors in later ages. When Buddhism, which had early spread to the other side of Himālayas, made its way into China in 67 A. D., the translation and study of vast volumes of holy scriptures were accomplished in following centuries, and in the Sui and T'ang dynasties (581–919), there flourished many schools of Buddhism almost anknown in India and Central Asia. It was this Buddhism at the height of its development that Japan imported from China, togather with other elements of civilization, as soon as intercourse between these nations was offficially started at the beginning of the seventh century.

Even the religion of Buddha was not an exception to the general rule of ups and downs of life. In India Buddhism was almost swept away from the main land by Mohammedanism early in the eleventh century, and at present the Buddhists there number only three hundred thousand, i. e. a thousandth of the whole population. In China Buddhism

joined hands with Taoism when it began to take a downward path, and is now barely peeping alive among the masses. Among the Mongolians, Lamaism, a form of Occult Buddhism, has as much influence today as it has ever had before. But generally speaking, present-day Buddhism in China has greatly degenerated both in thought and form and retains no vestige of its former glory. We in Japan can not help feeling grateful to see the Mahāyāna school of Buddhism flourish as ever, for they are excellent in doctrine, splendid in form, and energetic in action.

Of late we hear some criticisms by foreign Buddhists about Japanese Buddhism. A Simhalese Bhikkhu who is in charge of a Buddhist mission in London is said to have remarked that Buddhism in Japan is exceedingly degraded in doctrine as well as in discipline, so that it is quite different from the original religion as taught by Buddha. Some Chinese priests who have been studying holy canons with earnestness and living in strict of servance of the precepts, think of us in the same way as the Simhalese Bhikkhu. Even Lamas do not differ from others in criticising the religion represented by Japanese priests with whom they have come in contact since the establishment of Manchoukuo.

What the Buddhists of other countries complain of is the fact that Japanese Buddhism is too mundane in its aspects.

They think that the religion which attempts to save souls from the midst of a sinful world should stand aloof from it, just as one who is going to rescue a drowning person should be in the boat, not in the water. Their criticisms would be to the point if Buddhism were essentially to keep away from the worldly life and have nothing to do with it As far as Mahāyāna Buddhism is concerned, however, it regards the

worldly life not as a vile thing to keep away from, but a field of activity in which we seek to establish a spiritual kingdon. In this respect, Japanese Buddhism can not be censured but should rather be highly praised, because, after it was introduced from Korea in 552, it has been constantly marching towards the realization of its lofty ideal by harmonizing with the worldly life, both individual and national. Japanese civilization, nursed by Buddhist thoughts and feelings, has made a great advance, while Buddhism has grown up to be, as it were, a giant tree spreading its roots wide and deep in the spirit of Japanese nation. Here, then, is an aspect of characteristics of Japanese Buddhism which can haraly be comprehended by the Buddhists in other lands.

II

Let as take a glance as the history of Japanese Buddhism to see how it harmonized with worldly life.

First of all, we have to mention that Buddhism had made much efforts for protection of the State. The proverb says: "Where there is no skin, there grows no hair." If religion is likened to the hair, the state may be compared to the skin.

In order that Buddhism may flourish in Japan and convert her people to the new faith, the State should be well governed so that the people may enjoy peace. So the newly introduced religion did not disregard the unique national structure of Japan, and made every effort to support it in order to bring about national walfare and prosperity. Therefore, tne most important rites in the temples in the early period of Japanese Buddhism were intended for the

Emperor's health and happiness as well as peace and prosperity of the country. The government, in return, showed the utmost favour to Buddhism, recognizing the distinguished service of the latter to the state, and spent a vast sum out of the national funds for the erection of temples, for the casting and painting of Buddha's images, and also for the ordination of priests and nuns. One of the relics of the government enterprise is the Great Buddha of the Tōdaiji Temple in Nara, which the Emperor Shōmu (701–756) dedicated to Buddhism togather with the Kokubunji Temples in every province throughout the country about twelve hundred years ago. The Emperor's administration and Buddha's religion were in fact closely connected with each other, just as the two wings of a bird or the two wheels of a chariot. If one had been lacking, the other could neither have stood alone nor brought welfare to the country. This fact is as true in the present day, as it has ever been in the past.

Secondly, Buddhism was always ready to be assimilated by the nation and also to act as motive power in elevating the culture of Japan. Not only literature, fine arts and industrial arts, but other elements of civilization, such as legislation, education, social works, customs and habits, have been greatly affected by the thought and feeling of Buddhism. If everything Buddhistic were to be sieved from Japanese civilization, what was left behind would have been almost insignification.

Those who study Japanese literature and arts unanimously recognize that Buddhism has played a very important rôle in the development of culture, for they find it almost impossible to appreciate them without right understading of Buddhism.

Thirdly, the priests who had lived in seclusion for study and discipline turned to live worldly lives in the course time. They could not keep aloof from the mundane world and remain self-satisfied as the Hīnayānistic Bhikkhu used to do, because they deemed it their duty to bestow spiritual bliss upon their fellow-people and to turn the world into a better place to live in. In the early period, Gyōgi (670–749) was the most distinguished priest, who on the one hand taught simple doctrines of Buddha's religion to the public and on the other hand spanned rivers with bridges, repaired roads, and built dikes for rivers and lakes. Among many others, Hōnen is to be mentioned, for he, being skilled in medical practice, treated numberless patients. Free lodging houses, old people's homes, orphanages and other social works as seen at the present day, have their good examples established by the Buddhists in the remote ages. Judging from these facts, it is not unthinkable that there were some priests who acted in a private advisory capacity to the government authorities. In later ages, priests were not always "the denouncers of the world" in form as well as in spirit, as the word 'shukké' originally meant. Some abandoned monastic life to live in association with the public, while others went so for as to enjoy married lives and take meat diet as laymen. Shinran Shōnin (1173–1262) one of the most progressive priests, showed an example himself in the mode of living and founded a new sect which broke the record in justifying meat-eating married life of the priest. Shinran's way of living is now followed in all Buddhist sects, no matter what is prescribed by the sectarian law about priests lives.

III

It is natural that Buddhist priests in India and China, who observe rather strictly the precepts as taught by Buddha, should think that Japanese Buddhism (which, as was pointed out has brought itself into complete harmony with worldly life) is exceedingly degraded in doctrine and disciline. Japanese Buddhists, however, have always believed that adherence to formalism and externalism would never be the proper way to give life to Buddha's religion.

They are, therefore, indifferent as to what foreign Buddists say in criticism, but are, on the contrary, rather proud of their being so wise to accommodate themselves to changing things.

It is somethings said, "Let us go a step ahead from the top of a pole a hundred feet high." But how can this be done when Buddhists denounce worldly life and remain self-satisfied by enjoying their own spiritual bliss? To suit Buddha's will, they should come down to the world to raise the moral level and promote the welfare of the public with what they have learned. From this point of view, the Japanese Buddhists are not to be blamed as corrupters of Buddha's religion, but should, on the contrary, be praised for having vivified its spirit.

We find a typical Mahāyānist in Prince Regent Shōtoku (574–622), whose career both as a statesman and as a follower of Buddhism made him the most brilliant figure in the early history of Japan. The prince, who was a layman in his mode of daily life but a priest in spirit, has been looked up to as "The Lord of Teaching in Japan" since Shinran Shōnin

called him by that name of praise; and he has been regarded as the best example of Buddhistic life for all Mahāyānists.

The position of Prince Shōtoku in the history of our country in very important indeed. His achievements are often compared with those of the Emperors Jimmu and Meiji. The Emperor Jimmu (d. 585 B.C.) laid the foundations of the State by subjugation local tribes and transferring the capital to the central region of Japan, while the Emperor Meiji (1852–1912) biult New Japan out of old, and elevated his country to the rank of a world power, by importing Western civilization and accepting a modern monarchical form of government. Midway in time between the two Emperor, a great man who devoted himself to the task of transplanting Chinese civilization (then almost at its height of development) and of raising his country to equality with China, was indeed Prince Shōtoku.

The epoch-making reform of all institutions in the reign of the Emperor Kōtoku (596–654) was no more than one great result, years after his death, of the noble work of Prince Shōtoku.

What is still more worthy of note for us is the fact that his carrer was based on his Buddhist thoughts and feelings all through his life of forty-nine years. It is related of Prince Shōtoku that when he was only two years old, he worshipped Buddha with clasped hands, chanting Namu Butsu (Namaḥ Buddhāya)! One spring day the next year his father the Emperor took a walk with him in the garden, and holding a little pine branch in one hand and a peach branch in the other, asked the boy which he liked better. The Prince replied without a moment's hesitation, that the evergreen pine-tree was preferable to the peach-tree blooming in short-lived glory.

He seemed to have understood Buddha's teaching never to cling to transient things but diligently to seek eternal life. As Prince Shōtoku lay on his death-bed, Prince Tamura visited him and inquired about his illness on behalf of the Emperor Suiko. Said the dying Prince: "Worldly riches are apt to get lost, but Buddha's religion will never perish. Therefore, I wish you would make efforts to protect this great spiritual treasure."

These anecdotes will show that the prince's whole life as a statesman was spent in the actual practice of the teachings of Buddha, in which he was so deeply versed.

IV

Prince Shōtoku is represented in several different images. The most popular one of them, that of the prince at the age of sixteen, shows him with a kesa (kashāya) of twenty-five stripes worn over his robe and an incense-burner with a long handle held in both hands. For centuries this image has generally been believed to show his filial piety, because, when his father the Emperor Yōmei was ill, the prince, then sixteen years old and attired as described above, offered a prayer to Buddha for the Emperor's speedy recovery. But it seems to me nearer the truth to think that the image symbolizes the prince's resolve to devote himself to the cause of Buddha's religion, because, when he was sixteen, he fought Mononobe-no-Moriya, who was hostile to Buddhism, and defeated him by the grace of the four guardian gods of Buddhism, as he believed.

The execution of this resolution had made steady progress when Prince Shōtoku became Regent to the Empress Suiko

in his twentieth year. During the thirty years of Regency, besides his brilliant careers in the lines of legislation, diplomacy, industry and national defence, he built as many as forty-six temples, made Buddha's images to enshrine in them, supported a large number of priests and nuns, both native and naturalized, and was active in many other enterprises all having for their object the spread of Buddha's teachings.

By far the greatest of his achievements was the promulgation in the twelfth year of his Regency of a constitution consisting of seventeen articles as a national standard code based upon Buddhist thought and feeling. Although it was called a constitution, it was very simple and direct, and quite different in contents from the Imperial Constitution of the present day. In the former the laws and ordinances are combined with the precepts of religion and morality; the three elements of cultural life—legal, moral and spiritual—unite perfectly in the form of a single code.

Such harmony was usually found in ancient times wherever people were governed by a spiritual ruler.

In the present age of high cultural achievements we have, on the one hand, the Imperial Constitution and the "Six codes of laws" to be observed by every citizen; while we have, on the other Land, the Imperial Rescript on Education as a moral code and several kinds of religions teaching to meet our spiritual needs. This means that we have to take the three elements of cultural life from different sources, and digest them in order to perfect our character. Actual experience, however, proves the assimilation of the three elements to be quite difficult and it is often neglected, so that those well versed in law and acting within its limits are seldom good and pious people at heart. Any one who deplores such

individual and social evils and attributes them to the differentiation of the three elements, cannot help longing for such a concise Constitution as that of Prince Shōtoku, in which all three elements are embodiese in perfect combination.

The prince's Constitution which was translated by W. G. Aston as "Laws in seventeen clauses," is as follows.

1. Harmony is to be valued, and an avoidance of wanton opposition to be honoured. All men are influenceed by class-feelings, and there are few who are intelligent. Hence there are some who disobey their lords and fathers, or who maintain fends with the neighbouring villages. But when those above are harmonious and those below are freindly, and there is concord in the discussion of business, right views of things spontaneously gain acceptance. Then what is there which can not be accomplished!

2. Sincerely reverence the three treasures. The three treasures, by Buddha, the Law and Priesthood, are the final refuge of the four generated beings, and are the supreme objects of faith in all countries. What man in what age can fail to reverance this law? Few men are utterly bad. They may be taught to follow it. But if they do not betake them to the three treasures, wherewithal shall their crookedness be made straight?

3. When you receive the Imperial commands, fail not scrupulously to obey them. The lord is Heaven, the vassal is Earth. Heaven overspreads, and Earth up bears. When this is so, the four seasons follow their due course, and the powers of Nature obtain their efficacy. If the Earth attempted to overspread, Heaven would simply fall in ruin. Therefore it is that when the lord speaks, the vassal listens; when the superior acts, the inferior yields compliance.

Consequently when you receive the Imperial commands, fail not to carry them out scrupulously. Let there be a want of care in this matter, and ruin is the nature consequence.

4. The Ministers and functionaries should make decorous behaviour their leading principle, for the leading principle of the government of the people consists in decorous behaviour. If the superiors do not be have with decorum, the inferiors are disorderly : if inferiors are wanting in proper behaviour, there must necessarily be offences. Therefore it is that when lord and vassal be have with propriety, the distinctions of rank are not confused : when the people behave with propriety, the Government of the Commonwealth proceeds of itself.

5. Ceasing from gluttony and abandoning covetous desires, deal impartially with the suits which are submitted to you. Of complaints brought by the people there are a thousand in one day. If in one day there are so many, how many will there be in a series of years? If the man who is to decide suits at law makes gain in his ordinary motive, and hears causes with a view to receiving bribes, then will the suits of the rich man be like a stone flung into water, while the plaints of the poor will resemble water cast upon a stone. Under these circumstances the poor man will not how whither to betake himself. Here too there is a deficiency in the duty of the Minister.

6. Chastise that which is evil and encourage that which is good. This was the excellent of antiquity. Conceal not, therefore, the good qualities of others, and fail not to correct that which is wrong when you see it. Flatterers and deceivers are a sharp weapon for the overthrow of the

State, and a pointed sword for the destruction of the people. Sycophants are also fond, when they meet, of dilating to their superiors on the errors of their imferiors; to their inferiors, they censure the faults of their superiors. Men of this kind are all wanting in fidelity to their lord, and in benevolence towards the people. From such an origin great civil disturbances arise.

7. Let every man have his own charge, and let not the spheres of duty be confused. When wise men are entrusted with office, the sound of plaise arises. If unprincipled men hold office, disasters and tumalts are multiplied.

In this world, few are born with knowledge: wisdom is the product of earnest meditation. In all things, whether great or small, find the right man, and they will surely be well managed: on all occasions, be they urgent or the reverse, meet but with wise man, and they will of themselves be amenable. In this way will the state be lasting and the Temples of the Earth and of Grain will be free from danger. Therefore did the wise sovereigns of antiquity seek the man to fill the office and not the office for the sake of the man.

8. Let the Ministers and functionaries attend the court early in the morning, and retire late. The business of state does not admit of remissness, and the whole day is hardly enough for its accomplishment It therefore the attendance at court is late, emergencies connot be met. If official retire soon, the work cann't be completed.

9. Good faith is the foundation of right. In everything let there be good faith, for in it there surely consists the good and the bad, success or failure. If the lord and the vassel observe good faith and another, what is there which

cannot be accomplished? If the lord and the vassel do not observe good faith towards one another, everything without exception ends in failure.

10. Let us cease from wrath, and refrain from angry looks. Nor let us be resentful when others differ from us.

For all men have hearts, and each heart has its own leaning. Their right is our wrong, and our right is their wrong. We are not unquestionably sages, nor are they unquestionably fools. Both of us are simply ordinary men. How can any one lay down a rule by which to distingnish right from wrong?

For we are all, one with another, wise and foolish, like a ring which has no end. Therefore, although others give way to anger, let us on the contrary dread our own faults, and though we alone may be in the right, let us follow the multitude and act like them.

11. Give clear appreciation to merit and demerit, and deal out to each its sure reward or punishment. In these days, reward does not attend upon merit, nor punishment upon crime. Ye high functionaries who have charge of public affairs, let it be your task to make clear rewards and punishments.

12. Let not the provincial authorities or the Kuni-no-Miyatsuko levy enactions on the people. In a country there are not two lords; the people have not two masters. The sovereign is the master of the people of the whole country. The officials to whom he gives charge are all his vassals. How can they, as well as the Government, presume to levy taxes on the people?

13. Let all persons entrusted with office attend equally to their functions. Owing to their illness or to their being

sent on missions, their work may sometimes be neglected. But whenever they become able to attend to business, let them be as accommodating as if they had have cognizance of it from before, and not hinder public affairs on the score of their not having had to do with them.

14. Ye ministers and functionaries. Be not envious. For if we envy others, they in turn will envy us. The evils of envy know no limit. If others excel us in intelligence, it gives us no pleasure; if they surpass us in ability, we are envious. Therefore it is not until after a lapse of five hundred years that we at least meet with a wise man, and even in thousand years we hardly obtain one sage. But if we do not find wise men and sages, wherewithal shall the country be governed?

15. To turn away from that which is private, and to set our faces towards that which is public—this is the path of a minister. Now if a man is influenced by private motives, he will assuredly feel resentments, and if he is influenced by resentful feelings, he will assuredly fail to act harmoniously with others. If he fails to act harmoniously with others, he will assuredly sacrifice the public intrests to his private feeling.

When resentment arises, it interferes with order, and is subversive of law. Therefore in the first clause it was said, that superiors and inferiors should agree togather. The purport is the same as this.

16. Let the people be employed (in forced labour) at seasonable times. This is an ancient and excellent rule. Let them be employed therefore, in the winter months, when they are at leisure. But from Spring to Autumn, when they are engaged in agriculture or with the mulberry trees,

the people should not be so employed. For if they do not attend to agriculture, what will they have to ease.? If they do not attend to the mulberry trees, what will they do for clothing?

17. Decisions on important matters should not be made by one person alone They should be discussed with many. But small matters are of less consequence. It is unnecessary to consult a number of people. It' is only in the case of the discussion of weighty affairs, when there is a suspicion that they may miscarry, that one should arrange matters in concert with others so as to arrive as the right conclusion.

V

The Constitution of Prince Shōtoku was a set of regulations for government officials and also a code of cultural like for the whole nation. Through its promulgation the State streagthened its foundations laid by the Imperial ancestors in the remote past, and in it the people found a guide to thought and conduct both in private and public life. This old Constitution, indeed, equals in importance to the Imperial Constitution granted by the Emperor Meiji.

The prince's primary object in framing the Constitution was to make clear the fundamental character of the Empire by breaking down the feudal system and purging the government of power of bureaucrats. In those days the provinces were ruled by governors who regarded the land and people as their private property and levied such taxes and exacted such labour as theg saw fit. In the central government the bureaucrats, notably the Sogas, the Mononobes and the Nakatomis, competing with one another for political domina-

tion, wielded enormous authority, almost to the extent of ignoring the Emperor. In such a chaotic state of offairs, how was Japan to make her position secure from an attack by Korea and China, which were looking for such opportunities? Now the first measure taken by the prince was neither the expansion of the armaments nor the development of industry, nor got the ensuring of economic control, but consisted in promoting the general understanding of the Japanese State.

He therefore proclaimed in the 12th article of the Constitution that Japan was not to be ruled by more than one sovereign, neither were the people to have more than one master, and that all who lived and had their beings within the confines of the Empire were to be royal subjects of this one lord. Such, indeed, has ever been the glory of our national polity since the founding of the country, but in the course of centuries it was often cloulded by the feudal system. Prince Shōtoku was the first to clear away the cloud in order to restore our polity to full glory. In the 3rd article he likens the sovereign to heaven, which covers the earth, and his subjects the earth, which supports the pillars of heaven, as it were. In the 7th article he opens the avenue of promotion to men of ability, thus correcting the undesirable practice of appointing officials by virture of their birth. He said that if the right man were in the right place, whether his position be high or low, the country would be well governed. He also said that both in peace and at crucial moments, the nation having a wise man in his right place would always feel at ease. The government occupied by bureaucrats and members of their families was thus overthrown by the Constitution, and under the Regency of the prince fair and first administration was restored.

Next, the constitution indicates the kind of religion to be adopted by the nation. The 2nd article says that "the religion of the three treasures," i. e. Buddhism, is the teaching in which all sentient beings should take refuge, as it is the highest truth which all countries and peoples should follow. When Buddhism was introduced to Japan the Soga clan was in favour of accepting it, while the Mononobes and the Nakatomis vehemently opposed it, thus intensifying the political antagonism between these opposing parties.

Prince Shōtoku studied Buddhism with profound interest and insight, and became convinced that the Japanese could not afford to neglect it, but they should be taught and guided by it. He therefore expressed his acceptance of Buddhim in a dignified language in the Constitution, and did his best to make it prevail upon all classes of the people. It was with this idea that he started many religious undertakings at the expense of the State.

Last but not least, the Constitution contains many moral precepts obtained from Buddha's teachings. Officials are warned to avoid favouritism and greed in passing Judgements on the case of complaint brought forward by the people (article V) and to forget resentment and control anger (article X). Greed and anger are treated in Buddhism as the roots of all evil thought and deed, and their poweful influence is compared, the one to fire, and the other to water, since these two "elements" can destroy everything sooner or later. To sacrifice private interests in the cause of public good (article XV), is none other than the application of the non-ego doctrine of Buddhism to morality.

By the careful study of the Constitution every one will learn what was the ideal state of the country which Prince

Shōtoku had in mind, and also how Buddhist thought and feeling served in raising Japan to a higher sphere of cultural development. Those who recognize the important rôle played by the Constitution in the past will realize the great need there is of emphasizing the spirit of the Constitution now that we are passing through one of the most momentous periods of our career as a nation.

VI

The building of a New Japan accomplished by Prince Shōtoku may seem to a historian merely a secular achievement, but his career as a statesman of rare parts was in reality the holy works of a Bodhisattva who carried out his convictions in real life. He believed that discharging his duties as Regent and establishing such social institutions as hospitals, dispensaries and free lodging houses for the poor and the sick, were in essence of the same nature as worshipping Buddha with a incense-burner in his hands, lecturing on Buddhist Sūtras before the Empress and courtiers, and erecting Buddhist temples in which priests might live and study the Buddha's religion, regarding all of them alike as a practice of the sublime theory which Buddha enunciated in the Mahāyāna Sūtras. In the Hokkekyō, or Saddharmapuṇḍarīka Sūtra, one of the three Sūtras which Prince Shōtoku studied and lectured upon with special enthusiasm, a fundamental idea of the Mahāyāna school is set forth as a theory of the identity of Reality with Phenomena. Reality, which is called by various names, such as Shinnyo or suchness, Hosshō or nature of things, Jissō or real state, Chūdō or middle way, and so forth, manifests itself as the phenomenal

world without injuring its purity and universality, just as the calm water of a lake, ruffled by a storm, produces mainfold waves without losing its fluidity and moisture. So Reality can not be sought outside Phenomena, while Phenomena do not exist apart from Reality. When this theory is applied to human life, all secular works intended either for one's own interest or for public good are to be regarded as religious works of a Bodhisattva who raises himself to Buddhahood, thereby guiding common people to a higher spiritual state. By studying the Hokkekyō, Prince Shōtoku perceived the truth of this theory concerning the relation between the real and the phenomenal, and as a result, was convinced that besides leading actual life as a statesman there would be no religious life of a Bodhisattva devoted to the attainment of Buddhahood.

Those who think that Buddhist life cannot be lived without renouncing the world in form as well as in spirit, are advised to study the Hokkekyō and thoroughly to understand the theory of identity between Reality and Phenomena.

In order to act judiciously at this critical moment, we should understand this principle and apply it to our national life. We often hear that members of women's societies who are interested in national defence have started to learn shooting under military officers, thus neglecting their work at home. Such behaviour would never be approved of, but on the contrary be censured as a great mistake. If the spirit of the Hokkekyō is applied to affairs of daily life, every one would recognize that women who sew and cook for their families, teachers who give lessons in the school room, farmers who raise crops in the field, labourers who work in the factory—all these are actually defending their State in their

own special capacities, and what they do in this way is of no less value and necessity than the duties of those of the military profession.

Prince Shōtoku's success in re-establishing a New Japan is due to his practice of the spirit of Mahāyāna Buddhism as taught in the Hokkekyō. In order to go safely through the crisis now confronting Japan and to place the State on a firm foundation, all the people should cooperate in doing their best, not only by joining the military with arms in case of summons, but also by standing in their respective positions. They should be convinced that education, religion, industry, commerce, agriculture and so forth are indispensable factors for the existence of the State and that their development and prosperity will undoubtedly strengthen national defence either directly or indirectly.

The theory of identity between Reality and Phenomena is the universal truth which is adaptable not only to the people who profess Buddhism but also to the entire human race. Any country which may be going forward in rebuilding a new order would realize its object by applying the theory to affairs of daily life individual and national, with harmonizing effects, just as Japan has been benefited by it.

BODHIDHARMA

An Indian Master of Dhyāna Who Became the Father of Zen Buddhism in China and Japan

By Rev. SOHAKU OGATA, M. A.
Professor of the Rinzai-Gakuin College

ALL the sects or branches of Buddhism in China and Japan may be classified into two main schools, that is, the self-power doctrine and the other-power doctrine. If the Shin may be regarded as the typical form of the other-power doctrine, the Zen may be called the ideal path of the self-power doctrine. Needless to say that the culture in these two countries has been much affected by Buddhism since its introduction to China in the first century and to Japan in the sixth century. Of all the sects of Buddhism the Zen was the very one that has had the most remarkable influence upon Japanese culture. Take, for instance, all the phases of the Japanese culture after the Kamakura period when the Zen was introduced to the country, such as the ceremonial tea, the flower arrangement, the Nō-dance, the Sumié-painting, the landscape gardening, architecture, and so forth. They were all created and developed under the patronage of the Zen Buddhism.

What is Zen? Zen is the Japanese abbreviation of the Chinese "Ch'an Na" which is the transliteration of the Sanskrit "Dhyāna". The Zen sect of Buddhism which has made such a great contribution to the spiritual welfare of the two nations is said to have been established by an Indian master of Dhyāna who had come to China by the sea in the

sixth century. His name is known as Bodhidharma or "P'u Ti Ta Mo" in Chinese. Nowadays, almost everybody in China and Japan knows Bodhidharma and loves to have a picture of his face with big eyes and thick beard in his room or upon her toy. No figure in the history of Buddhism is so well known to people, from the aged to the young, and beloved by them as our Bodhidharma. Even Lord Buddha, the founder of Buddhist teaching, is defeated by Bodhidharma in the matter of intimacy and friendship to people.

How many of our Indian readers know this noteworthy fact that their senior Buddhist is taking such a unique position in their neighbouring countries? The writer hoped and tried to find some evidence or clue of Bodhidharma's life in India when he visited the land in 1934. He has fouud, however, nothing but the interesting fact that the people near Madras so much resemble the well known picture of Bodhidharma. Will any of our reader care to keep in their minds the matter of searching some historical evidence of Bodhidharma in India? Here are some records of his life written by Chinese Buddhists:

"Bodhiharma, the teacher of the Law, was the third son of a great Brahman king in South India, of the Western Lands. He was a man of wonderful intelligence, bright and far-reaching; he thoroughly understood everything that he ever learned. As his ambition was to master the doctorine of the Mahāyāna, he abandoned the white dress of a layman and put on the black robe of monkhood, wishing to cultivate the seeds of holiness. He practiced contemplation and tranquillisation, he knew what was the true significance of worldiy affairs. Inside and outside, he was transpicuous; his virtues were more than a model of the world. He was

grieved very much over the decline of the orthodox teaching of the Buddha in the remoter parts of the earth. He finally made up his mind to cross over land and sea and come to China and preach his doctrine in the kingdon of Wei. Those that were spiritually inclined gathered about him full of devotion, while those that could not rise above their own one-sided views talked about him slanderingly.

" At the time there were only two monks called Tao-yih and Hui-ke, who while yet young had a strong will and desire to learn higher things. Thinking it a great opportunity of their lives to have such a teacher of the Law in their own land, they put themselves under his instruction for several years. Most reverently they followed him, asked questions to be enlightened, and observed his directions well. The Teacher of the Law was moved by their spirit of sincerity and disciplined them in the true path, telling them, ' This is the way to obtain peace of mind ', and ' This is the way to behave in the world,' ' This is the way to live harmoniously with your surroundings,' and ' This is the Upāya (means) '. These being the Mahāyāna ways to keep the mind tranquil, one has to be on gurd against their wrongful applications. By this mental pacification pi-kuan is meant; by this behavious, the four Acts; by this harmony with things, the protection from slander and ill-disposition; and by this Upāya, detachment.

Thus I have briefly stated the story of what follows. There are many ways to enter the Path, but briefly speaking they are of two sorts only. The one is ' Entrance by Reason ' and the other ' Entrance by Conduct.' By ' Entrance by Reason ' we mean the realisation of the spirit of Buddhism by the aid of the scriptual teaching. We then come to have

a deep faith in the true nature which is one and the same in all sentient beings. The reason why it does not manifest itself is due to the overwrapping of external objects and false thoughts. When one, abandoning the false and embracing the true, and in simpleness of thought abides in pi-kuan, one finds that there is neither selfhood nor otherness, that the masses and the worthies are of one essence, and firmly holds on to this belief and never moves away therefrom. He will not then be guided by any literary instructions, for he is in silent communion with the principle itself, free from conceptual discrimination, for he is serene and not-acting. This is called 'Entrance by Reason.'

"By 'Entrance by Conduct' is meant the Four Acts. 1. How to requite hatred; 2. To be obedient to Karma; 3. Not to seek after anything; and 4. To be in accord with the Dharma.

1. What is meant by 'How to requite hatred'? Those who discipline themselves in the Path should think thus when they have to struggle with adverse conditions: During the innumerable past ages I have wandered through multiplicity of existences, all the while giving myself to unimportant details of life at the expense of essentials, and thus creating infinite occasions for hate, ill-will, and wrong-doing. While no violations have been committed in this life, fruits of evil deeds in the past are to be gathered. Neither gods nor men can foretell what is coming upon me. I will submit myself willingly and patiently to all the ills that befall me, and I will never bemoan or complain. In the Sūtra it is said not to worry over ills that may happen to you. Why? Because through intelligence one can survey the whole chain of causation. When this thought arises, one is

in concord with the principle because he makes the best use of hatred and turns it into the service in his advance towards the Path. This is called the 'way to requite hatred.'

2. By 'being obedient to Karma' is meant this: There is no self (Ātman) in whatever beings that are produced by the interplay of Karmaic conditions; pain and pleasure we suffer are also the results of our previous action. If I am rewarded with fortune, honour, etc., this is the outcome of my past deeds which by reason of causation affect my present life. When the force of Karma is exhausted, the result I am enjoying now will disappear; what is then the use of being joyful over it? Gain or loss, let us accept Karma as it brings us the one or the other, the spirit itself knows neither increase nor decrease. The wind of gladness does not move it as it is silently in harmony with the Path. Therefore this is called 'being obedient to Karma.'

3. By 'not seeking after anything' is meant this: Men of the world, in eternal confusion, are attached everywhere to one thing or another, which is called seeking. The wise however understand the truth and are not like the vulgar. Their minds abide serenely in the uncreated while the body turns about in accordance with the laws of causation. All things are empty and there is nothing desirable and to be sought after. Whereever there is the merit of brightness there follows the demerit of darkness. This triple world where one stays too long is like a house on fire; all that has a body suffers, and who would ever know what is rest? Because the wise are thoroughly acquainted with this truth, they get never attached to anything that becomes, their thoughts are quieted, they never seek. Says the Sūtra: Wherever there is seeking, there you have sufferings; when

seeking ceases, you are blessed. Thus we know that not to seek is verily the way to the truth. Therefore I preach to you not 'to seek after anything.'

4. By 'being in accord with the Dharma' is meant that the reason in its essence is pure which we call the Dharma, and that this reason is the principle of emptiness in all that is manifested, as it is above defilements and attachments, and as there is no Self or Other in it. Says the Sūtra: In the Dharma there is no Self because it is free from the stain of selfhood. When the wise understand this truth and believe in it, their conduct will be 'in accordance with the Dharma.'

As the Dharma in essence has no desire to possess, the wise are ever ready to practise charity with their body, life, property, and they never begrudge, they never know what an ill grace means. As they have a perfect understanding of the threefold nature of emptiness, they are above partiality and attachment. Only because of their will to cleanse all beings of their stains, they come among them as of them, but they are not attached to the form. This is known as the inner aspect of their life. They however know also how to benefit others, and again how to glorify the path of enlightenment. As with the virtue of charity, so with the other five virtues in the Prajñāpāramitā. That the wise practise the six virtues of perfection is to get rid of confused thoughts, and yet they are not conscious of their doings. This is called 'being in accord with the Dharma.'" (from Dr. Suzuki's Essays in Zen Buddhism I).

Sir Charles Eliot, an authritative western writer on Buddhism and Hinduism, mentions about Bodhidharma as following:

" Bodhidharma, the reputed founder of the school called Ch'an or Zen which has played so large a part not only in the religion and philosophy but also in the art and even in the social life of the Far East, arrived in Canton from India about A.D. 520. Tne common account says that he was the son of a king in southern India and also the twenty-eighth Patriarch of a school whose teaching is summed up in four well-known lines—

A special tradition outside the scriptures:
Not to depend on books or letters:
To point direct to the heart of man:
To see (one's own) nature and become Buddha.

Study of the scriptures, prayer, and even good works are all equally vain. All that man need do is to turn his gaze inward and see the Buddha in his own heart. The pious Emperor, Wu-Ti, was then reigning at Nanking, and on hearing that a distinguished Buddhist teacher arrived from India summoned him to the capital. But the interview was not a success. Wu-Ti did not relish being told bluntly that he had acquired no merit by causing temples to be built and the scriptures to be translated into Chinese, and Bodhidharma considered that His Majesty had no eye for the essentials of religion. So he left Nanking, crossed the Yangtse, and betook himself to Lo-Yang, where he lived in a country temple avoiding the company of princes and high ecclesiastlcs and, according to one popular legend, spent nine years sitting and gazing at a wall until at last his legs dropped off. The expression wall-gazing was probably in its original sense metaphorical. The legend is perpetuated in a kind of legless doll which is a popular plaything among Japanese children and is still called Daruma. (from Japanese Buddhism.)

A propos du Kim-vân-Kiều, traduit en japonais

par E. KIN

membre de la K. B. K.

L'ANNÉE dernière, j'ai eu l'occasion de traduire en japonais[1] une partie de ce chef-d'œuvre de la littérature annamite : *Kim-vân-Kiều* de Nguyễn-Du, mais j'ai compris tout de suite que je venais de commettre ainsi un grand crime envers le célèbre poète annamite. Oh, que mes amis contemporains de l'Annam ne bondissent plus pour cela[2] ! Je me suis déjà repenti suffiisamment, et j'ai compris parfaitement les deux choses suivantes dans cette expérience pénible :

1) Comme tous les autres meilleurs classiques du monde entier, le *Kim-vân-Kiều* n'est pas une œuvre qui peut se traduire facilement en langue étrangère. Par conséquent, j'aurais été plus consciencieux, si je m'étais contenté de donner simplement l'explication de chaque phrase en y ajoutant en note le sens des mots difficiles à comprendre en même temps que l'explication sur un tas de noms propres qui se trouvent dans le texte, au lieu de songer jamais à le traduire en un style moderne si pauvre.

Ici, je dois avouer tout de suite que je ne suis pas un poète, du moins, un poète aussi éminent que Nguyễn Du. Et, j'accepte bien volontiers le reproche de M. K. KOMATU

1) Cf. Eiken KIN.—*Niti-Hutu-Annan-go kaiwa ziten*, Tōkyō, Okakura syobō, 1942.

2) Nguyễn-tiến-Lãng.—*A propos du Kim-vân-Kiều*, dans l'*Indochine*, no. 122 (3e ann., le 31 déc. 1942, p. 10 : " Je bondirais de nouveau ... "

qui m'avait été adressé indirectement dans sa traduction (!) de la même œuvre : " Au point de vue de l'art de traduction, (celui qui est capable de le traduire en japonais) doit être une personne qui possède suffisamment la connaissance de la littérature chinoise et qui connait bien la langue fançaise—dans le cas où il voudrait le traduire d'après le texte déjà traduit en français. Puis en même temps, cette personne doit être celle qui se munit de la capacité de le traduire en un style élégant de langue japonaise. Et, ce qui est le plus important surtout, c'est le fait que l'œuvre en question est composée en vers lyriques, et par conséquent, celui qui veut la traduire doit être doué d'une puissante inspiration poétique."

C'est un passage qui se trouve mentionné dans la postface à sa traduction japonaise de la version de M. René CRAYSSAC[1].

2) Maintenant, c'est l'occasion d'ajouter ici le second article de ma confession.

Si l'on veut absolument le traduire en une langue étrangère, par exemple en japonais, il vaudrait mieux donner une traduction tout à fait libre, sans tenir compte du style propre de l'auteur, comme l'a d'ailleurs déjà essayé et réussi brillamment M. R. CRAYSSAC.

Or, on sait bien que la version française de M.R. CRAYSSAC n'est pas la traduction proprement dite du *Kim-vân-Kiều*. C'est plutôt une œuvre de la littérature française qui avait été composée en vers français par M. R. CRAYSSAC inspiré par Nguyễn-Du, comme ce dernier avait composé le *Kim-vân-Kiều*, il y a déjà un siècle, inspiré par le célèbre roman chinois, *Kin-yun-Chüeh*.

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1) Nguyen-DU.—*Kim-van-Kiéou*, traduit en japonais par M. Kiyosi KOMATU, Tōkyō, Tōhō syoten, 1942. Cf. *Sin-Azia*, IX, 3, 1941.

Pourtant, on ne dit pas auyourd'hui que l'œuvre de Nguyễn Du soit la traduction du *Kin-yun-Chüeh* chinois et on a d'autre part suffisamment raison de dire, si l'on veut, que la version de M. R. Crayssac est la traduction du *Kim-vân-Kiều* annamite. Mais, je puis dire ici sans reserve que le nouveau livre de M. K. Komatu qui vient de paraître sous le même titre de *Kim-van-Kiéou* et qui est déjà une traduction assez **libre** (!) de la version de M. R. Crayssac, ne peut jamais être appelé sous le nom de traduction du *Kim-vận-Kiều* de Nguyễn-Du, mais un simple **récit** du *Kim-vân-Kiều*.

Et pour affirmer mon opinion, il suffit de comparer le livre en question avec le texte en quốc ngữ du *Kim-vân-Kiều* mis en vente partout aujourd'hui dans la ville de Hanoi.[1]

Certes, le style de ma traduction dont j'ai déjà parlé plus haut, n'était—helas, je l'avoue franchement—pas un style poétique, mais j'y ai donné du moins une traduction fidèle, ou plutôt mot à mot de chaque phrase. Or, quel en était le résultat ? C'est très facile à en donner une idée. J'ai donné la traduction du *Kim-vân-Kiều* exactement en un même style que celui de la traduction en japonais de tous les autres poèmes chinois. Et je ne me suis pas étonné de ce résultat, car en somme, tous les poèmes annamites out une affinité indéniable avec les poèmes Chinois.

Et dans ce sens là, j'ai éprouvé une grande satisfaction en trouvant dernièrement un très ancien texte du *Kin-yun-Chüeh* chinois traduit en japonais, à l'occasion d'Exposition des documents linguistiques concernant l'Extrême-Orient, qui eût lieu de 17 à 19 décembre de l'année dernière à l'Université de Keiō par les soins du Prof. Nobuhiro Matumoto. C'était une ancienne traduction du texte chinois qui avait déjà paru en six volumes reliés en deux fascicules, au mois

de janvier 正月吉 de la 13e année *hōreki* 寶暦十三年癸未 (1763) par HUZIYA Yabē 藤屋彌兵衞, KITIMONZIYA Itibē 吉文字屋市兵衞 et KITIMONZIYA Zirōbē 同次郎兵衞. Et ces livres qui avaient été publiés et mis en vente par ASANO Yabē 淺野彌兵衞, propriétaire de la Librairie d'Ōsaka 大坂書林 dite Seibundō 星文堂 étaient devenus la propriété d'une certaine famille appellée Kokuya こく屋 et commerçant à Kyōto, Ōsaka et Edo, avant d'entrer en possession du propriétaire actuel Prof. Sintarō OKUNO 奥野信太郎 de l'Université de Keiō.

J'ai constaté dans le style de cette traduction ancienne, une ressemblance frappante avec ma traduction, comme je viens déjà de le dire tout à l'heure.

A propos de ce livre, M. S. OKUNO a écrit dans l'*Yomiuri Hoti* 讀賣報知, no. 23716, le 23 janvier, où il a dit notamment :

" Dernièrement est parue la traduction japonaise du *Kim-vân-Kiều* par une certaine personne (il s'agit ici de M. K. KOMATU). C'est une traduction très détournée du roman chinois *Kin-yun-Chüeh-tchuan* 金雲翹傳 traduit en vers chữ nôm (c'est-à-dire en langue annamite), et encore en français plus tard, et c'est d'après cette dernière qu'il a traduit en japonais cette fois-ci. Mais la traduction japonaise du texte original du *Kin-yun-Chüeh-tchuan* avait déjà paru il y a environ deux cents ans pendant les années *hōreki* sous le titre de *Tūzoku Kin-un-gyō den* 通俗金雲翹傳, par HUZIYA Yabē d'Ōsaka. Et je regrette profondément que le traducteur contemporain de ce livre qui est aussi un de nos compatriotes ne touche un seul mot sur cet ancien livre."

Mais, dans ce cas, M. N. OKUNO, avait un peu trop poussé son argument, et il en avait bien tort, ma foi, j'en sui pursuadé.

Si M. K. KOMATU n'avait parlé un seul mot à propos

de la vieille traduction du *Kin-yun-Chüeh* chinois, ce n'était pas par-ce qu'il n'a pas voulu en parler volontairement, mais simplement par-ce qu'il ignorait l'existence de ce livre.

De plus, le *Kim-vân-Kiều* de Nguyễn Du n'est pas une traduction proprement dite du roman chinois, mais une œuvre poétique de la littérature annamite composée sous l'inspiration du roman chinois.

Par conséquent, on peut apprécier dans le *Kim-vân-Kiều* de Nguyễn Du une forte idée propre aux Annamites en même temps que la pensée chinoise, surtout au point de vue bouddhique.

En dermier lieu, je remercie vivement le Prof. S. OKUNO, qui a bien voulu me prêter le texte chinois du *Kim-vân-Kiều* pour les photographier et qui m'a permis de les publier aujourd'hui. Je remercie aussi sincèrement M. K. KOMATU qui a bien voulu me prêter la version française de M. R. CRAYSSAC.

[1] Cf. *Kim-vân-Kiều*, publié par M. Nguyễn-xuân-SÁNG, Hanoi, Librairie Phúc-van. Je regrette beaucoup de ne pouvoir pas me référer à d'autres documents, n'ayant entre les mains ni le texte de la version de Nguyễn-van-VINH, ni les études de M. Pham QUÌNH.

News

Vesākha Pūjā
for third time in Nippon
Under the Auspices of International Buddhist Society

Vesākha Pūjā, one of the most important of the annual festivals of Buddhists in Burma, India, Ceylon, Thai, Cambodia, and Laos is scheduled to be held at the Hibiya Public Hall in the center of Tokyo, on May 19, the Full-Moon Day of Vesākha, under the auspices of the International Buddhist Society.

Although in Nippon the Buddha's Birth, Enlightenment, and Nibbāna has respectively been observed on April 8, December 8 and February 15 according to the tradition of Northern Buddhism, in Southern Buddhist countries the Vesākha Pūjā of the Buddha's Fete has been held on the Full-Moon Day of Vesākha when the three great events of the Buddda is believed to have taken place.

Now, for the third time in the Buddhist history of Nippon the people of Tokyo are going to observe the Buddha Fete on the very day of the Vesākha when the Pūjā is observed in all Southern Buddhist countries. The elaborate program of third time fete including Buddhist hymns, the singing of Buddhist songs, lecture, motion pictures, will be broadcast to Burma, Ceylon, India, Thai, Cambodia, Laos as well as Annam, China and Manchukuo with the object of creating a feeling of international unity among these Buddhist countries in our Greater East Asia.

Prince Wan Waithayakon's Message for the third Vesākha Ceremony in Tokyo

Ministère des Affaires Etrangères,
Bangkok, le 7 Avril 1943.

Monsieur le Président,

En cette heureuse occasion de la troisième fête internationale de Wisakha pucha, je tiens à vous adresser mes plus vives félicitations.

Maintenant plus que jamais le monde a besoin de la lumière du Dharma pour faire triompher le droit et la justice en vue de rétablir, parmi les nations, une base solide de paix et de sécurité permanentes.

Les nations bouddhiques de la Grande Asie Orientale, si heureusement unies par le lien spirituel de la foi éclairée, consacrent tous leurs efforts et consentent à tous les sacrifices en vue d'assurer la victoire et la prosperite communes.

En organisant cette cérémonie sacrée, la Société Internationale du Bouddhisme au Japon a accompli un acte méritoire, dont se réjouit tout ld peuple de la Thailande, et nous formons les voeux les plus sincères pour que la célébration solennelle soit entièrement couronnée de succès.

Je vous prie d'agréer, Monsieur le président, l'assurance de ma haute considération.

(Prince Wan Waithayakon)

Dr. Tetsujiro Inouye,
Président de la Société Internationale du Bouddhisme au Japon.

Welcome Message to two Visitors from afar

The following message was delivered to Drs. Ba Maw and Thein Maun who visited Nippon last March.

19th march, 1943

Welcome Message to

Dr. Ba Maw,

Chief of the Administrative Council of Burma, and

Dr. Thcin Maun,

Secretary of Financil Affairs.

Allow me to express my heartfelt congratulation to you, on behalf of all Buddhist in Nippon upon your safe arrival to our capital after 5,000 kilometer flight from your father-land of "Pagoda".

We are very happy to learn that your country-men and we the people of Nippon are the followers of the same religion of Buddha Śākyamuni and the both peoples are fighting against the common enemy of Anglo-Saxon, since the outbreak of the Greater East Asiatic War, and also striuing for the establishment of the New Order of Greater East Asia that is "Asia for Asiatics" and "Burma for the Burmese".

It is our earnest desire that during your stay here, your excellencies will deepen more knowledge of Nippon and our culture fostered by Buddhism which has the long history of more than 2,000 years, and will go home to contribute towards promoting mutual understanding and coalition between your country and Nippon.

Yours Sincerely,
Dr. Tetsujiro Inouye,
President of the International
Buddhist Society

Pray for Mahatma Gandhi

More than one thausand Japanese Buddhists including

high priests and distinguished scholars on Buddhism, and about two hundred Indian residents in Tokyo and Yokohama gathered on Tuesday, February 23, in the Kwannon Hall of the Sensoji Temple at Asakusa, Tokyo, to encourage Mahatma Gandhi the great leader of India, to complete his 21-day fast in protest against his detention by our common enemy the British authorities at Poona.

A Letter of Thanks from the Premier of Thai

Samaggi Jai Residence,
Bangkok, 29th December, B. E. 2485.

Dear Sir,

I beg to acknowledge with thanks the receipt of your letter of the 7th November last in which you were so kind as to express, on behalf of the Buddhists of Japan, your sympathy for the sufferers of the recent flood, as well as your personal wish for the country's quick recovery from the disaster.

We Buddhists in Thailand deeply appreciate your sympathetic message and would pray the protecting Grace of the Triple Gem and all the Sacred Powers of the Universe to guard and protect our fellow-Buddhists in Japan from all harm. May they for ever enjoy good health and increase in happiness.

Yours sincerely,
FIELD-MARSHAL P. PIBUN SONGKHRAM
Prime Minister of Thailand.

Dr. Tetsujiro Inouye,
President of the International Buddhist Society

The International Buddhist Society

(國際佛教協會)

Founded : December 16, 1933

President : Dr. Tetsujiro Inouye

PURPOSE :

The dissemination of Buddhism to the world at large.

WORKS :

1. Writing, compilation, translation, and publication of works on Japanese Buddhism and culture as well as of Buddhist studies. The Young East (quarterly), Studies on Buddhism in Japan, The Kaigai-Bukkyo-Jijo (monthly), etc.
2. Establishment of Buddhist-chairs ; sending and exchange of professors and students.
3. Holding of lecture-meetings, seminaries, cinema-meetings, reception and farewell parties, exhibitions and memorial services.
4. Donation and exchange of documents on Buddhist culture.
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